THE MORAL MEANING OF THE WAR

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THE MORAL MEANING OF THE WAR

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A PROPHETIC INTERPRETATION

Edited by

SAMUEL ZANE BATTEN

Secretary of the War Commission
Northern Baptist Convention

Philadelphia

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PREFACE

THE present time is one of the darkest hours of the world's history. The earth is full of pain and sorrow, of bitterness and hate. Many people are in perplexity; their hearts are full of questioning over the tragedies of the world. Men are trying to hold fast their faith in God; but to many God seems to be strangely indifferent or impotent.

Through no choice of our own the American people has been drawn into the world war, and we must now bear our share of the burden and sacrifice. What shall be our attitude of mind in this hour? Why should men who profess faith in the Prince of Peace, take their place in the battle-line and fight to the death against Germany? What are the deeper and higher issues of this war? What may we confidently expect as the outcome of this struggle?

The brief sermons given in this little volume suggest the answers to these ques-

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tions. These words of representative men from different sections of the country all sound the one high note. They are something more than the passing voices of the street; they rather contain a prophetic message and interpret the moral and spiritual meaning of the war. They make very clear the difference between a war of conquest or revenge, and a war in defense of justice and humanity. The first kind of war can never be justified. This war for the destruction of injustice and inhumanity is a holy crusade and a continuation of Christ's sacrificial service for the redemption of the world.

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THE MORAL ISSUES OF THE WAR

GEORGE EDWIN HORR, LL. D.

President, Newton Theological Institution

THE MORAL ISSUES OF THE WAR

I wonder how many people realize that five hundred years from now the children of our public schools will be obliged to memorize August 1, 1914, the date of the beginning of the Great War.

There are very few dates in all Christian history that will rank in importance with this one. 476, the date of the fall of the Roman Empire of the West, is one of them; 732, when Charles Martel defeated the Saracens at Tours, is another. It is difficult for us to realize that the Saracens came about as near to Paris as the Germans came at the attack upon Verdun. If Charles Martel had not defeated the Saracens at Tours, we might to-day be studying the Koran rather than the Christian Bible. The day of his victory is surely one of the great dates in modern history. 1453 is another great date, since it marks the fall of Constantinople when the Roman Empire of the East went down before the Turks. Since then the Turks have held the queen city of the

world—Constantinople. There is no city on the planet that compares in strategic importance with Constantinople. It is the bridge between Europe and Asia. No student of history needs to be reminded of the prodigious result to Europe when that bridge passed into Turkish hands and Saint Sophia became a Mohammedan mosque.

Since 1453, unless we include 1492, there has been no date, until we come to 1914, worthy of being classed with these three. I do not forget the German Reformation, or the Independence of the thirteen English colonies in North America, or the French Revolution. These events did not shake the whole world. The fall of the Roman Empire of the West, the defeat of the Saracens, and the fall of Constantinople, like this Great War, refashioned and reconstructed the whole fabric of civilization.

Decisive Results

Already this conflict has brought some decisive results. The destruction of capital, for example, has been enormous. Some men are saying that there is going to be just as much gold in the world when the war closes as ever. Gold is not capital. It is a measure of value and a medium of exchange. Capi-

tal, in the true economic sense, consists of roads, bridges, factories, implements of production, farmhouses, railroads, steamships, and the produce of the soil. The destruction of capital has been beyond the mind of man to conceive. It is registered, in part, in the debts of the nations. And this destruction clouds the economic future of every human being. The boys and girls of to-day have a far less favorable outlook for securing normal well-being than they had in 1914.

The effect of the war upon the destruction of talent is hardly less ominous. One who reads over the casualty lists of England, France, and Italy is appalled by the record of famous names in art, literature, and statesmanship. Historians, scientists, artists, professors, have been mowed down as with a scythe. The world of the best things is becoming infinitely poorer. Take the educational interests of Europe alone. Oxford and Cambridge, Glasgow, Aberdeen, Edinburgh, and St. Andrew have practically become training-camps, while on the Continent the universities of Germany, Austria, Italy, and France have either been depopulated or turned over to women students. The young men are in the armies. Education has received a setback to which

there is no parallel short of the epoch following the "Black Death."

Without dwelling upon the personal bereavement which shadows the homes of all Europe, we can hardly begin to realize the magnitude of the check that has come to all of social amelioration. You recall that England, for example, was progressing rapidly in the reforms that contemplated the eradication of the slums of great cities, old-age pensions, public sanitation, and the general amelioration of the conditions of labor. The sums that England has expended each month, for the last three years, upon military and naval preparations would have transformed Great Britain and Ireland.

The seriousness of the situation is aggravated by the fact that though a German victory would create a world which would not be fit to live in, a German victory is not impossible. The German line now extends from the North Sea to Constantinople, and in its advance toward the Euphrates has only been broken by the British at Bagdad. It is not impossible that France may not be able to hold her line much longer—England may be brought to her knees by the German submarines. Through the rising of a fog when the British fleet engages the German fleet, German dreadnoughts may escape to the

Atlantic. Then our time comes. Germans are already talking of a German Empire from the Danube to the Mississippi. But, while such a debâcle of modern civilization is conceivable, I do not believe that it is probable. I believe that there still reside in France, in the British Empire, in Italy, and in the United States resources of defense and attack that before long will make such a forecast as the Germans are beginning to set forth improbable, yes, impossible.

There are two or three clear results of the war, beyond those dark certainties to which I have already referred, that we do well to bear in mind.

The International Mind

First, all America, and for that matter all the world, is coming to the international mind. Up to the present time the Christian church is the only organization we have in our country that has continually cultivated the international outlook. Our business men, as a rule, have not had it. Our national legislation has frequently been hopelessly parochial. "What do we care for abroad!" has been too often a sufficient reply in Congress to measures looking for a large and intelligent cooperation in the promotion of

good international relations and of broad human interests.

In one of Prime's stories he describes driving through New Hampshire with a pair of horses, and nightfall coming on sooner than he expected, he was attracted by a light in one of the little houses that dot the New Hampshire hills. He stepped out of his carriage, and listening at the door, found that a neighborhood prayer-meeting was in progress. Kneeling on the floor in his shirt-sleeves a farmer was pouring out his heart in prayer to God for the heathen on the other side of the world. The wealth of Christian interest and sympathy impressed the listener as never before—that a tired New Hampshire farmer, winning a scanty living from the stingy soil, should meet with his neighbors at the close of a hot August day to pray for the heathen, disclosed to him the universality and depth of the Christian spirit.

The foreign missionary enterprise of American churches has been about the only evidence of an international outlook that we have ever had here in the United States up to the present year. But since April 6, 1917, all that has been suddenly changed. To-day we can hardly help thinking in world terms. What is going on in Mesopotamia and

on the Western front concerns us closely. When we open our papers we do not look to find what has happened in Brush Creek or Clover Dell. We want to read Lloyd George's speech in Parliament and of the prospect of Serrail in Macedonia. We care more for what is taking place on the Somme than in Ohio. The thin line of khaki-clad men that is holding back the Hun is our supreme interest. This instantaneous expansion of outlook and concern is one of the most remarkable phenomena in American life, and henceforth France or the United States is no longer to live for itself. We are coming to recognize what a French statesman said at the outbreak of the war: "We shall soon realize that this war is not only for France; it is for humanity."

A Reappraisement of Values

A second result of the war is already clearly seen. There has been throughout the allied nations of the West, at any rate, a sudden shifting and reappraisement of values. Every individual has his own table of values, and nations come to have them. Some things are first, and others secondary, and often wholly subordinate. The charge was often made before the war that the civiliza-

tions of Great Britain and France and of our own land were wholly materialistic, that the supreme interests of human life had become luxury, pleasure, and the power that money can give.

It was my fortune to be in France at the very outbreak of the war, and I saw with my own eyes the spirit of France transformed in a day. Everything frivolous, and superficial, and trivial was thrown aside, and, to quote the vivid phrase of a French orator, the naked soul of France was revealed in its undying beauty and supreme devotion. The same transformation, or rather revelation, has been taking place in all the nations of the Entente. Our people have recognized that the supreme values are not money, comfort, or pleasure; but freedom, justice, and brotherhood. In our country our young men have heard the call of native land and of humanity. Selfish advantage has been put aside to respond to the great call of human service. And it is not only the men of military age who are with the colors, who are moved in this fashion. But we all feel the imperial mandate of sacrifice for ideal interests.

We are in this war not simply to avenge the Lusitania or the Sussex, and not simply to redeem Belgium, Servia, or Armenia, but

in the words of our President, "To make the world safe for democracy."

I wonder whether the significance of that great phrase has sufficiently impressed us. Perhaps it is not easy to define "democracy," but Abraham Lincoln expressed the substance of its meaning when he spoke of "government of the people, by the people, for the people."

There are three great documents in American history touching this matter. The first is the Declaration of Independence, which declared, against the mother country, for the independent, democratic organization of these thirteen colonies. The second is the message of President Monroe on December 2, 1823, in which he declared that European nations should not extend their political systems to these Western continents. It was substantially a proclamation that North and South America should be forever safe for democracy. The third document is President Wilson's address to Congress of April 2, 1917, in which he declared that the prominent object of this war was to make not simply the United States, or the two Americas, but the whole world safe for democracy.

Now that does not mean that Germany shall not have a monarchy if she wants that kind of government, but it does mean that if

Germany has a monarchy it shall rest upon the free consent of the people. There is going to be a chance in the world for free institutions whether they conform to the type of the British, of the French, of the Canadian, or of the United States. We do not dictate the type, but we insist that government shall derive its power from the governed, and not from the alleged divine right belonging to one family, or one caste, with the enormous opportunity that such irresponsibility involves to set the whole world on fire.

The philosophy by which Germany justifies many of her incredible acts is clear enough. It conceives of the evolutionary process as an ordered series from the primitive germ-plasm up to man. It declares that the life that marks a stage in the series has no rights against the developments of a higher level. Its function is simply to serve the higher type—that is its glory. A sheep, one product of the stage of progress, has no rights as against a man, a higher development. Men have a perfect right to use its wool for clothes, and its flesh for food. Its function and glory is to serve the higher order. The Germans, according to their views, represent the highest level of the evolutionary process. The Frenchman, the En-

glishman, the American, represent a distinctly lower stage of the evolutionary process. They have no more rights as against the German superman, or the German supernation, than a sheep has against the man. It is the function and glory of the other nations to promote the advance of Germany and to assimilate its *kultur*.

It is this philosophy which holds that the flouting of covenants, unspeakable crimes against the Belgians and the Armenians, and the murder of our citizens are absolutely justified when the German interests are promoted, which has aroused practically the whole neutral world against the central European powers, and made them declare that, whatever else survives or perishes, the world must be made a fit place for free institutions and free men, by the defeat of this infernal thought of life, and the institutions, policies, and practices that are the outcome of it.

The attack of the Central Powers is upon human freedom in defense of this philosophy of the pit, and in withstanding it the nations are serving the cause of the whole human race. No war ever waged for liberty has had a more conclusive justification.

We all admit the duty of the priest and the Levite in the parable of Jesus to succor the wounded stranger. But if the brigandage

was common on the Jerusalem-Jericho road, the supreme duty would not be to send a group of good Samaritans to help the robbed and beaten travelers, but to secure a company or a regiment of soldiers to clean up the Jerusalem-Jericho road and make it safe for travelers. That is just what the United States and its cobelligerents are seeking to do. We have no selfish end to gain; we are not out for territories or indemnities. We are seeking to make the highway of the whole world safe for covenant-keeping peoples, for civilization, and for human freedom. The fact that this has become the supreme national interest betokens a new appraisement of human values of the utmost import.

A New Reliance Upon God

In the third place the war is already calling us to a new reliance upon God. It is not clear what the issue of this world-shaking conflict will be. If it should not be as we desire and pray, we are not going to lose our faith in God. Our faith in the Eternal does not rest upon our interpretation of narrow ranges of human history. It rests upon the great institutions of the human soul and upon the revelations of the gospel.

There is a faith that rises superior to any

interpretations of history. It says, with Job, "Though he slay me, yet will I trust in him."

I do not know what is to be the outcome of this war, but I cannot help believing that God will overrule its burden, its suffering, and its atrocities to advance the welfare of mankind and the progress of his kingdom.

A great many people to-day are studying the book of Revelation. I do not pretend to understand it. I shall be inclined to believe that my brethren do when they come to some kind of agreement as to its detailed interpretation. At any rate, I do not believe that the Bible, or any part of it, is designed to be a time-table. I doubt whether the book of Revelation is designed to be understood. There is no hint that it is. The promise is not to those who understand it, but to those who hear it. It is a great impressionist picture. It is like music, which is to be heard, not understood. Music does not convey ideas, but emotions, and these emotions may give rise to persuasions, confidences, convictions as vital as those reached through the understanding.

And what an impression the book leaves on us! Perhaps the world never needed it more than to-day in these times of trouble. As it has been truly said: "This seemingly

chaotic flood has a silent onward drift. Over the formless void, as at the beginning, the Spirit broods. The first Genesis is revealed in the second. Out of the cry of anguish, the thunder of tempest, the crash of battle, emerge the chiming of harps, the radiance of glad faces, the vision of peace; out of the confused and changing figures, the clear outline of the city that lieth foursquare; out of the womb of earth's midnight is born heaven's everlasting day. For He knows the thoughts that he thinks toward us, that they are thoughts of peace, and not of evil, to give an expected end."

AMERICA'S WAR FOR PEACE

CLAIBORNE M. HILL, D. D.
President, Berkeley Baptist Divinity School

"His name shall be called . . . Prince of Peace. Of the increase of his government and of peace there shall be no end."—Isaiah 9 : 6, 7.

"Think not that I came to send peace on the earth. I came not to send peace, but a sword."—Matthew 10 : 34.

AMERICA'S WAR FOR PEACE

The ancient prophet saw in vision splendid the reign of the coming Messiah. He saw that the rule of that Messiah was to be universal, and that it was everywhere to be characterized by peace. That is the declaration of our first text.

But listen again to a divine word. In the fulness of time the Messiah came. The angels heralded him as the bringer in of peace upon the earth. To him belonged the ancient title, Prince of Peace. But when he was in the very midst of his ministry, he said: "Think not that I came to send peace upon earth: I came not to send peace, but a sword."

We have here no contradiction. The Prince of Peace is the incarnation of the law of righteousness, warring against unrighteousness, and actively engaged in setting up the kingdom of peace. As Christ comes to the individual conscience with a sword in order that he may finally bring peace to the soul, so he came first and comes still to the social order. He makes war on all unright-

eousness in order that he may establish a new social order founded upon justice and love. That is Christ's war for peace.

Our own great, peaceful, and peace-loving nation has taken up the sword in order that she may help to establish justice among men, and so to bring in peace. Thus does our scripture fit our subject, "America's War for Peace."

The theme has been determined for me by a sense of compulsion which I do not fully understand. It has seemed to me in the present crisis that as an American citizen and as a Christian minister, I ought to face the situation with you who are my fellow citizens and fellow Christians, and to try to determine clearly what thoughts we should think, what feelings we should cherish, and what purposes for to-day and for the coming days we should settle in the deeps of our hearts.

I assure you that in undertaking such a task, I do it under the full sense of the inevitable limitations which belong to any individual. If what I say does not commend itself to you, it will be in part due to the fact that no man can interpret for all with perfect success. If I shall succeed in winning your assent to my main contentions, it will be due to the measure of truth and right in

them, for truth and right find a response in all true hearts.

I. First of all, let us think of the fact that America is at war.

It does not seem to me that the fact has made due impression upon us. We have read of it in the newspapers, we have talked about it. The flying flags and the marching soldiers here and there have served to make the fact somewhat more real to us. Sometimes our hearts have quivered with a vital interest. But am I not right in saying that as a people we are not yet vividly aware of the crisis which is upon us by our entrance upon war with Germany?

The fact is nothing less than stupendous. I do not wonder that some of the members of Congress passed through deep waters in their struggle to come to a clear conviction as to how to vote on the bill declaring that a state of war existed. President Wilson spoke most truly when he said, "It is a fearful thing to lead this great peaceful people into this war." It is a "fearful thing!" I would that we more keenly felt it. For we shall not properly prepare for this war, we shall not adequately meet its supreme tests, we shall not win it unless we awake to the awfulness of it and to the gravity of the issues that are involved in it.

Think of the fact that we have gone into a conflict in which some fifteen nations are already engaged; in which 34,000,000 of the best blood of the leading nations of the earth are under marching orders! A war that has devastated a large part of Europe; cost so much money and treasure that the terms by which we are wont to make estimates can not in this case mean much; destroyed and maimed millions of men, and brought the sorrow of personal bereavement perhaps to the majority of the hómes of Europe.

It is a war with the government of a people with whom we have always hitherto been friendly—a people who are still powerful and resourceful, and a people who, whatever be the outcome of the present struggle, are bound to fill a great place in the world of the future.

We are in a war, in a word, that is everywhere looked upon as the supreme social tragedy of all human history; a war whose results are bound to determine the destiny of humanity for centuries to come. So stupendous is the thing in itself and in its issues that it is no wonder that our minds fail to grasp it in its magnitude and its meaning.

But we can awake to the fact—and we

shall awake to it if we are thoughtful—as we read, as we look on the flag now invested with a new meaning, as we hear the beat of the marching feet of the sons of our own homes, as we hear the calm but strong words of our leaders, and especially those of our true-hearted and clear-headed President, whose patience with those who were unlawfully waging war upon us, and with his countrymen who were clamoring for decisive action, gives all the more weight to his words.

How can any American fail to respond with all his senses stirred to those words which have now entered into the consciousness of the world—those immortal words which constitute the President's address of April 2 before the Congress. America is at war. Let every American be awake to the startling, tragic, overwhelming fact.

II. But I pass on to discuss the question, Why is America at War?

We are a people whose ideals are those of peace. In spite of the fact that we have engaged in wars in the past, we are not a warlike people. The enterprise of destroying people is repugnant to our minds. We do not glory in war. On the contrary, we hate war, and the prayer of our people has been that we might be kept out of it.

Discussing this fact, a writer in the *Outlook* quotes the following from K. C. B., a well-known writer for one of our daily newspapers:

In Washington,
Painted on a little board, atop a hill at Arlington,
I read these lines:
"Your own proud land's heroic soil must be your fitter grave,
She claims from war his richest spoil, the ashes of the brave."
And where I stood was by the place where Dewey lies,
And back of me, where I had come,
I'd read the names engraved in stone,
Of soldier men and sailor men,
Who'd done their bit and gone,
But still live on in printed page and grateful heart.
And there I dreamed,
Until the boy who went with me because he knew the ground we trod,
Took me away upon a path that led to rows of smaller stones,
And told me
That the round-top stones were graves of those whose names were known,
And square-top stones marked resting-place of unknown dead,
The derelicts of battle-field and sunken ship.
And here it seemed to me I saw the greatest tragedy of war.
And we went on and climbed again atop the hill,
And looked across the valley where the river flows.
And in the light of setting sun I saw beyond the river's bank

A great white house,
And wondered if it ever was that some one there
Looked over to the place I stood and saw the stones
with square-cut tops,
And prayed
That he might find a way to guide us past the need
of more.

In the great congregation and in the quiet of the secret place Americans have prayed that a way might be found to guide us past the grim necessity of war. But no such way was found. And now that war is the overwhelming fact of our national life, it behooves us to keep the reasons before us as clear as the sun before our eyes at noonday.

We are not in the war for glory; and that, not merely because we know that "the paths of glory lead but to the grave," but because we infinitely prefer that the pages of our history shall shine with other and nobler splendors. Not for increase of power among the nations, for we covet no larger place among men than belongs to a free people who desire to share with their fellow men only their liberties, and those other higher values which we have achieved. We are not in this war for conquest. We desire no enlargement of our national boundaries, or to bring other peoples under our flag. None of these things, nor things like them, have appealed to us. A German newspaper is

quoted as saying that America is going into the war for nothing. It is easy to see how it might so appear to some people. But Mr. Bonar Law interprets the American spirit correctly when he says, "America, like the British Empire, is animated by no love of conquest, no greed of territory, no selfish ends." And ex-Premier Asquith upon the same occasion, speaking of our entrance upon the war, spoke generously yet truly when he said: "I doubt whether even now the world realizes the full significance of the step America has taken. I do not use language of flattery or exaggeration when I say it is one of the most disinterested acts in history."

Let us likewise keep it in our hearts that we are not fighting for revenge or because we hate the German people. President Wilson shows himself a true interpreter of our people when he says, "Our motive will not be revenge or the victorious assertion of the physical might of the nation." And also, when he declares, "We are the sincere friends of the German people and shall desire nothing so much as the early reestablishment of relations of mutual advantage between us."

If not for these things, then for what things is America in this war?

We are waging this war, let us ever remember, for certain of our rights, which are the common rights of man; for the preservation of those principles, expressed in international law, which would preserve to all nations the free highways of the seas—a law that embodied, as far as it went, "what the heart and conscience of mankind demanded."

We are going into this war against the German Government because we believe in settling international disputes by arbitration, and Germany does not; because we believe that treaties between nations should be sacredly kept, and Germany does not; because we believe in that international law which aims to preserve the freedom of the seas, which would conserve property and especially guard the lives of neutral passengers on the world's maritime highways, and judged by her activities, Germany does not; because America believes in certain rules of warfare, which were stated by Lincoln and later adopted by the civilized world, and judged by her conduct in this war, Germany does not; because America believes in the principles of democracy, and Germany believes that the best government for herself and for the world is autocracy.

Let us keep these high reasons for our entrance upon this supreme conflict shining

ever before our eyes. It is a war for mankind everywhere. It is a war to help free men from the burden of kings and armies, and oppressions of every kind.

Vachel Lindsay has lately written a poem entitled "Lincoln Walks at Midnight." After picturing that great lover of men, walking once more in the streets of Springfield, he goes on to say:

He cannot sleep upon his hillside now.
He is among us—as in times before!
And we who toss and lie awake for long
Breathe deep, and start, to see him pass the door.

His head is bowed. He thinks of men and kings.
Yea, when the sick world cries, how can he sleep?
Too many peasants fight, they know not why,
Too many homesteads in black terror weep.

The sins of all the war-lords burn his heart.
He sees the dreadnoughts scouring every main.
He carries on his shawl-wrapped shoulders now
The bitterness, the folly, and the pain.

He cannot rest until a spirit-dawn
Shall come—the shining hope of Europe free;
The league of sober folk, the Workers' Earth,
Bringing long peace to Cornland, Alp, and Sea.

It breaks his heart that kings must murder still,
That all his hours of travail here for men
Seem yet in vain. And who will bring white peace
That he may sleep upon his hill again?

One wonders if the poet since the second of April last has not thought of Lincoln as resting in peace again, because on that day his successor, speaking for the people whose leader he is, took up the burden of humanity. The closing paragraph of President Wilson's immortal message sums up the reasons for America's entrance into the war, and definitely promises to carry on the cause of human freedom—that cause for which Lincoln lived and died.

"There are," said the President, "it may be, many months of fiery trial and sacrifice ahead of us. It is a fearful thing to lead this great, peaceful people into this war—into the most terrible and disastrous of all wars, civilization itself seeming to be in the balance.

"But the right is more precious than peace, and we shall fight for the things which we have always carried nearest our hearts—for democracy, for the rights of those who submit to authority to have a voice in their own government, for the rights and liberties of small nations, for a universal dominion of right by such a concert of free peoples as shall bring peace and safety to all nations and make the world itself at last free.

"To such a task we can dedicate our lives and our fortunes, everything that we have,

with the pride of those who know that the day has come when America is privileged to spend her blood and her might for the principles that gave her birth and happiness and the peace which she has treasured. God helping her, she can do no other."

Surely we know why we are at war. Let us not fail to keep the reasons ringing clearly in the depths of our souls.

III. And what should be the attitude of our people now and throughout this war?

Briefly, let me suggest a few things, some of them, perhaps, already the accepted commonplaces of the American mind. We should cooperate with the government. When the government asks us to conserve our national resources we should gladly comply. The food problem may become acute, for we shall have to feed ourselves and to help feed our allies.

We must cooperate with each other. While this war is on is no time for patriots to attempt the settlement of long-standing disputes. Let political parties declare a truce; let agitators deny themselves the habit and luxury of unfettered speech; let labor and capital make necessary mutual concessions without clamor and disruption; let new Americans prove their loyalty by word and deed; let every man and woman, ac-

cording to his ability and opportunity, serve the common cause.

Let us cheerfully contribute the necessary men to make up the armed force which must be mobilized in order to make our entrance upon this war count at all for victory. This, I know, is infinitely easier to say than to do. But I believe that our young men will resolutely heed the call, and that the mothers of the land will respond to the sentiment of that New York woman who wrote: "No man worth bearing ever yet kept out of honorable fight because a woman hung about his neck to save him. I believe men . . . will be men, whether we help them now or hinder. It is fervently my intent to help, not hinder mine."

We accept the selective draft. We should empower the government to select those men out of the whole body of our men who are best fitted and can most easily be spared from their present occupation to make up the great army which must be raised. Otherwise the most valuable lives, measuring that value by character, and by usefulness to the world, present and potential, will be sacrificed first. Let the principle of universal liability be frankly recognized, and then leave it to the operation of a law and a system perfectly fair to all to choose who shall go first.

What shall be our attitude toward others? Let me say again that we must not allow ourselves to hate. It is a time to prove the worth and practical value of Jesus' words, "Love your enemies." We must exercise a friendly spirit toward people of German blood who are among us. Their position is a trying one; and so long as they exercise proper self-restraint we must deal kindly with them.

Toward our allies in war, there is now every reason why we should show the spirit of whole-hearted cooperation. Ours is now a common cause. As France once came to our aid, so now, after more than a century, we propose to repay her in kind. Russia has hitherto seemed to be governmentally at the opposite extreme from us, but since the recent overthrow of the czar, our sympathies have gone out in a great stream toward the Russian people. They are striving toward our liberties and our institutions. As we love liberty and humanity, we should extend to them the guiding hand.

For the first time in history we are allies of England. In spite of the more or less superficial antagonisms of former times, there is to-day a strong fellow feeling for that great people whose language we speak, and whose ideals are so closely akin to ours.

There is no reason why, in this struggle, the old enmities should not perish, and a lasting league of friendship with the mother country be cemented. Premier Lloyd George said to a company of Americans in an address in London the other day:

"I am in the position, in the happy position, of being, I think, the first prime minister of the crown who, speaking on behalf of the people of this country, could salute the American nation as comrades in arms. I am glad, not only because of the stupendous resources which this nation will bring to the succor of the allies, but I rejoice as a democrat that the advent of the United States into this war gives a final stamp to the character of the conflict as a struggle against military autocracy throughout the world. That was the note that rang through the great deliverance of President Wilson's."

And Lord Bryce has recently said: "When the United States, quitting the isolation she had cherished since the days of Washington, obeyed the supreme call of duty and set herself by the side of the free nations of the world in order to save the future of humanity, she took a step full of significance for all the ages to come."

These men speak for old England. They show that Englishmen understand our ac-

tion. And we discover by the leap of our hearts at these utterances that our alliance is one born of a common purpose through a common feeling for the welfare of the world.

But what shall be our attitude toward God in these days which lie ahead of us? It is not an altogether easy question. Religion has suffered in the minds of some during the past three years, because of the unwarranted claim on the part of certain of the belligerents that God must be on their side. We must be careful not to claim a monopoly of the Almighty. He is the God of all men, and his ears are open to the cries of all his suffering children.

Let us know that he will bless us only if we are true to the right. Let us remember that in the trials and sufferings through which we shall have to pass if the war lasts, God will be searching out our own souls. We may well take to ourselves the words of Alfred Noyes to his countrymen:

> Search for the foe in thine own soul,
> The sloth, the intellectual pride;
> The trivial jest that veils the goal
> For which our fathers lived and died;
> The lawless dreams, the cynic art,
> That rend thy nobler self apart.

If by this fiery trial America, along with the rest of the world, shall be brought back to

God, and the life of humble faith in him, how great the gain! And there are signs of that already on the horizon. Out of many I must content myself with mentioning one. Many of you have read H. G. Wells' book, "Mr. Britling Sees It Through." Mr. Wells has been for some years a distinguished man of letters, but not known as a religious man. You remember how Mr. Britling (and is not Wells writing out of his own spiritual experiences)—how Mr. Britling passes out of peace into war. How the burdens and sufferings of the war multiplied in his home. How his whole life was shaken to its very core by one deep experience after another. How his son, the particular idol of his heart, laid down his life on the red fields of France. You recall how the careless, selfish, self-centered Mr. Britling, who counted the conventions of life, the obligations of his marriage vows, of no moment—and God and religion as the dust of the balance—you remember how this Mr. Britling was brought by the experience of the war to see that God lived and slowly, yet surely, worked out his high purposes of love.

And later, with a deepening experience of God, he said: "There was no need to despair because he himself was one of the feeble folk. God was with him indeed, and he was with

God. The King was coming to his own. Amidst the darkness and confusions, the nightmare cruelties and the hideous stupidities of the great war, God, the Captain of the World Republic, fought his way to empire. So long as one did one's best and utmost in a cause so mighty, did it matter though the thing one did was little and poor?"

. . . . . .

"Religion is the first thing and the last thing, and until a man has found God and been found by God, he begins at no beginning, he works to no end. He may have his friendships, his partial loyalties, his scraps of honor. But all these things fall into place and life falls into place only with God. Only with God. God, who fights through men against Blind Force and Night and Non-Existence; who is the end, who is the meaning. He is the only King. . . Of course I must write about him. I must tell all my world of him. And before the coming of the true King, the inevitable King, the King who is present whenever just men foregather, this blood-stained rubbish of the ancient world, these puny kings and tawdry emperors, these wily politicians and artful lawyers, these men who claim and grab and trick and compel, these warmakers and op-

pressors will presently shrivel and pass—like paper thrust into a flame. . ."

Ah, if only America's war for peace shall bring us, our children, our friends, our countrymen, yea, for our desires enlarge, if only the war shall bring us all to see that "religion is the first thing and the last thing," how great a good that will be! May America's war for peace bring the world to confess:

> The law that rules the stars, our stay,
> Our compass through the world's wide sea,
> The one sure light, the one sure way,
> The one firm base of Liberty;
> The one firm road that men have trod
> Through Chaos to the throne of God.

CHRIST'S CHALLENGE TO HIS CHURCHES

FRANKLIN W. SWEET

Minister, Calvary Baptist Church, Minneapolis

"Go through the midst of the city, . . and set a mark upon the forehead of the men who sigh and cry over the abominations that are done in the midst thereof."—Ezekiel 9 : 4.

CHRIST'S CHALLENGE TO HIS CHURCHES

"Go through the midst of the city and set a mark upon the forehead of the men who sigh and cry over the abominations that are done in the midst thereof."

In the ninth chapter of Ezekiel is recorded the vision containing these instructions. From the brazen altar of the temple, Jehovah's messenger was to set out to mark the men not indifferent to the city's wrongs. The city officials were to follow, slaying men, women, and children, every one not having the mark on his forehead, beginning at the sanctuary. The destruction began with the old men, who should have been most deeply moved by the prevailing abominations, but yet remained unmoved.

Is God's Mark on Your Forehead?

To-day Jehovah is sending out his messenger to mark the men that sigh and that cry for the abominations in the world. Destroyers follow hard after, slaying all sharing in

or indifferent to the wrongs of society, destroying not the bodies, but the very souls of men not distinguished by the mark of deep concern for human welfare. The man or woman who profits by the labor which stunts the bodies of other people slays his own soul by slow suicide. The soldier who bayonets a baby kills a child, but more, kills his own soul. Christ, the Christ of the towel and basin, of the scourge of cords and of the cross, seeks to-day for the mark of heartfelt concern because of the abominations in the earth.

The Nobilities in Humanity Challenge the Churches

On the threshold of his modern sanctuaries, Christ stands and appeals to his disciples. He challenges his churches by the heroism of whole nations. For instance, Scotland has sent one in five of her entire population into the British army and navy. Christ challenges his churches through the self-sacrifice of men hitherto not thought of in connection with heroism or altruism. Vernon Castle we have associated with the last word in modern dancing. We have regarded his brains as in his heels. To dance the tango seems far removed from self-sacri-

fice and courage, yet Vernon Castle possessed the clearness of head and the steadiness of nerve qualifying him for aviation. He had the patriotism to enlist. Now we learn, by his death, he had the courage to die in an effort to save a fellow flyer. Through Vernon Castle's courage Christ challenges the Christian churches to courage and self-sacrifice. A French widow with seven children was asked by a sympathetic English Y. M. C. A. worker what he could do for her. She drew herself up and replied: "The father of my children died for France. I am proud and glad to suffer." The spirit of the boys from our homes who are in service challenges the churches. With a high devotion to God and human welfare which startles and inspires, these lads arrest and question the churches of Jesus Christ. The sneers of the foes of the churches and the wounds of their friends voice the challenge of Christ. The world's pathetic cry for spiritual leadership solemnly calls the churches to enlarged and ennobled service.

A Supreme Moral Issue

The European war brings into the open a great moral issue. There is a tremendous conflict on for spiritual ideals. The King-

dom of Evil has opened offensive battle on the Kingdom of Justice and Mercy. From every rank of society, from the most unexpected sources, the nobility which was hidden beneath the ease-loving and selfish exterior of men in time of peace, has burst through and demonstrated that average men have finer qualities than we have suspected. Those who really and sacrificially care because of the abominations in society are found to be a great host. Christ challenges the churches to furnish the leadership needed by these uncorrelated nobilities of the race.

The Great War Affects All Life

A man deeply affected in one realm of his life will in time feel these effects in every other realm. For instance, physical transformation will at last remake his mental and will recolor his moral life. A marked change in one phase of a home will, after a time, alter every other. The physical house of humanity cannot be bombed as this war is doing without every department of human life being affected. Business will never be what it was before the war. The national ties in commerce will be modified. The channels of trade will change somewhat. Education will not be the same. Language

studies will shift; French crowd German; Spanish and Russian increase. Education will be more cosmopolitan. Culture will be broader in some ways, training more highly specialized in others. There will be a new diplomacy. God grant it may be more open, more frank, more fraternal. The forces for good and evil in society will stand revealed and antagonistic as never before. Many unrecognized allies of God's kingdom, justice, loyalty, brotherhood, self-surrender for the common good, have come into the open. They loudly call for leadership and coordination. They appeal for interpretation and direction.

Who Shall Order the Battle

Who shall order the battle? Who marshal the forces of righteousness? Who will see the strategy of the hour? Who will have the courage, the wisdom, the self-sacrifice to lead God's host? Christ issues this challenge to the Christian churches. Our Lord cries, "You, you shall lead, if——" Christ cannot trust leadership unqualifiedly to his churches. Again and again organized Christianity has been summoned to moral leadership and has not met the conditions. When the churches have refused the challenge of

God, he has raised up a new deliverer. Luther and the Wesleys are conspicuous examples of God's stern law that he casts aside men and organizations which refuse to adjust themselves to the terms he lays down. In the new era of human history, now beginning, God offers to the Christian churches of to-day a sublime opportunity for heroic service.

Christ Names the Terms of Leadership

Leadership of the spiritual forces of this great era must be bought at a price. That price is conformity to terms named by Jesus Christ. The following seem to be some of the conditions he lays down:

I. The churches must enlarge their idea of sin. Human life is too intricate, human relations too close, human welfare too much one for sin to be confined to personal sin against God not involving another person, or the injury done directly to another person. Some of the most terrible sins are committed against whole groups of people. Several years ago the health officers of Montreal laid the ban of public shame for milk pollution on the dairymen by pasting large red stickers on their cans when the milk was found contaminated. A Mennonite dairy-

man found his cans thus marked, and swore. He was disciplined by his church for swearing, but no notice was taken of the pollution of the milk. It was sinful to swear. Was it less so to destroy the lives of little children? Sin must cover more than private morals. It must cover also public injustice. It must cover indirect rewards from evil as well as direct personal transgression of the commandments. Pharisees tithed mint and anise, but passed by justice (to man) and the love of God. Whatever his private life, the man is a sinner who passes by justice and the love of God. The churches must put the brand of sin not on fewer but upon more men.

II. The churches must enlarge their idea of salvation. Is not salvation by faith in Jesus Christ? Yes, but is not faith without works dead? The faith which secures pardon for sin should also produce transformation of life and lead to efforts for the establishment of God's kingdom on earth. This enlarged salvation includes personal faith, character transformation, and labors for human welfare. Dare salvation stop short of sacrifice to remove the abominations of society? A man is a soldier by enlistment. He is more a soldier by training and discipline. But is he not most a soldier when he

fights for justice and mercy? Salvation is a large word. Have we not narrowed it? Must we not enlarge it to include enlistment in Christ's army, training for Christ's service, and fighting for Christ's kingdom?

III. The church must emphasize not itself but the kingdom of God as the supreme good. The kingdom of God and the church are not one and the same thing. The kingdom is the reign of God in the hearts of men; the church is the sower of the seed of the kingdom in men's hearts. The kingdom of God is the goal of history. The church is a means to attain that end. The kingdom is permanent, the church temporary. The kingdom's ideals of love, joy, and peace are fixed. The church is the army which changes its methods of strategy, never its objective. The church must lose itself to find the kingdom. The church must make a new appeal to men, and that the old appeal of Christ, namely, the appeal of the kingdom of God. Vast multitudes of men despise or neglect the church. It will not do for the church to insist upon its authority, sanctity, privileges, dues. Doing so, the church will be a voice crying in the wilderness. But let it proclaim fully, fearlessly, faithfully the message of Jesus, "The kingdom of God is at hand," the kingdom of the

Sermon on the Mount and of the parables. Let it lose its life for the kingdom, and it can interpret and lead the new age. Then it will measure itself, its methods, its tasks, its place in society, by the spirit of Christ. Then will it grow " in stature and favor with God and man."

Christ in the Midst of the Churches

The Revelator John gives us a graphic picture of Christ in the midst of the churches, Christ with the flaming eyes, flashing sword, spotless white, royal golden girdle. A century of church history had not elapsed when of one church he wrote, " You have left your first love " ; of another, " I find no work of yours perfect before God " ; of another, " You are neither hot nor cold, I will spew you out of my mouth."

In this momentous hour, as the living Christ again walks among the churches, I wonder if he finds one church ready to be the great spiritual leader of the forces of God, one controlled by the mind of Christ, one that can command the spiritual homage of the others in all respects, one that puts the kingdom of God above itself, one that will for Christ's sake relinquish a cherished tradition or practice, one that has courage

to be true to its best, one that will give up what cannot be justified to the mind of Christ in every other church. If there be such, that church, by becoming the servant of all, can and will be chief among all.

What Church Shall Lead?

The opportunity is so open, the need so insistent, the inquiry so vital that in all seriousness it is important to ask the question concerning some of the historic bodies of Christians. Can the great Roman Church be such a leader of the spiritual forces of our day? Can she justify the infallibility of the pope to Christendom? If not, she must relinquish this doctrine or fail of supreme leadership. Can the great Episcopal Church, with her noble history? Can she justify apostolic succession to the other Christian bodies? If not, she must yield it or fail of such supremacy in service. Can the splendid Presbyterian Church furnish such leadership? Can she justify to the other churches her insistence upon the Abrahamic covenant's continuance in the New Testament and the substitution of infant baptism for circumcision? If not, she cannot lead as servant of all. Can the great Methodist Church, with her century-long evangelical fervor and

her aggressive activities, furnish such supremacy? Can she modify her organization to permit local churches to respond to the needs of the hour? If she must move only after the momentum of the entire body is secured, if her leaders must be held back by the mass, then she must modify her organization or fail to lead the religious forces of an age moving more rapidly than quadrennial conferences progress. For instance, she still has in her discipline a dead-letter law about amusements which has been a dead letter for twenty years. Can Congregationalism, with its superb independence and conspicuous ability, give to Christendom its leadership in our day? Can Congregationalism furnish the moral passion for a heroic age? If not, she must secure it or not rise to the first place in Christian leadership. Can the Disciples, that young giant among the denominations, with insistence on Christian union, give all Christendom the leadership it needs? Can she justify her plan of salvation to all Christians? Can she put the flesh and blood of spiritual life upon the framework of her logic? If not, she must change or fail of such preeminence. Unitarianism makes too little of Christ to lead Christendom. Quakers, with their rejection of ordinances, cannot fully satisfy the needs of the hour. Can

Baptists, with their rightful insistence upon the primacy of religious experience, can they form the rallying center for the forces of Christ to-day?

More Important Than Supremacy

However, there is a more important thing for the case of Christ and humanity than that one of the great denominations should rise to supreme leadership, and that is, that each should take a consistent position, which may not be accepted by other Christians, but will be respected by all. Through the endeavor of each body of Christians to test its life and practices by the mind of Christ, all would come to a deeper internal religious life and a more cordial cooperation in the work of God's kingdom. For Baptists would this not mean an enlargement of our idea of sin and salvation, a new emphasis upon the kingdom of God, and upon immersion as the rite of personal consecration to that kingdom, and an utter dedication of life and possessions to the service of the King?

The Conclusion of the Matter

What is the challenge of Christ to his churches in this hour of awakened spiritual

heroism? Is it not that each Christian church test its life and practice by the mind of Christ, that each have the courage to be loyal to its highest, and that each bear the mark of " sighing and crying over the abominations in the world "?

AMERICA'S HOLY WAR—THE FIGHT FOR THE FUTURE OF THE HUMAN RACE

AUSTEN KENNEDY DE BLOIS

Minister, The First Baptist Church in Boston

"O man of God, . . follow after righteousness, godliness. . . Fight the good fight of faith, lay hold on eternal life."—1 Timothy 6 : 11, 12.

AMERICA'S HOLY WAR—THE FIGHT FOR THE FUTURE OF THE HUMAN RACE

We are living in a period of convulsions and transformations. The course of events during the next two or three years will doubtless determine the character of human history during the next two or three thousand years. And the crucial factor in this world-movement is America.

One hundred and forty years ago our people faced a most portentous hour. The nature of the contest and the quality of the conquest are indicated in the words of the Declaration of Independence and the Constitution of the United States. These documents embody the everlasting principles of righteousness—eternal life principles.

Nearly sixty years ago our nation once more faced a most portentous hour. The spirit of the conflict, and the tone and caliber of the victory that was won, are set forth in the Emancipation Proclamation and in Lincoln's Gettysburg address. Therein are

embodied the undying principles of righteousness, godliness, faith—eternal life principles.

To-day we face again a most portentous hour. Not national issues alone, but world destinies are now involved. It is the Fight of Faith. It is the Battle of the Ages. It is also, very definitely, a contest for righteousness and godliness—eternal life principles.

America has joined forces with the Allies in order that "Truth crushed to earth may rise again." In a very real sense the future of the human race depends upon the strength of our arm, the keenness of our sword, and the measure of our consecration. This is America's Holy War.

To Purify Civilization

I. *We Battle for the Human Race; that Civilization may be Purified.* We believed that international fellowships were really binding together the peoples of the earth, and that the world was steadily growing better. *Such confidence has been rudely shattered.* We boasted of the enlightenment of our splendid twentieth-century civilization. And, lo! it has collapsed before our eyes. It was after all a brilliant but shallow scheme of things. It was egoistic and ephemeral. It

was both sordid and pretentious. It was honey-combed with materialism. Its glory was that of the moonlight—pale and cold; not that of the sunlight—warm and life-giving. It was a cheap, pleasure-loving, time-saving cultus.

Now our systems and theories and smug conceits have been thrown into the blast-furnace. The tinsel and varnish are being scorched off. The dross is being burned up. Through the discipline of threat and trial we are being brought to understand the significance of the eternal simplicities of righteousness and faith, which underlie all healthful national and international life. These we are resolved to support and defend to the uttermost.

In order that civilization may be purified, the soldiers of our allied armies, the citizen-hosts in the homelands, and all men everywhere, who believe in God and righteousness, must have clear-cut convictions with reference to the supreme issues. They must realize that the only power that can save society, the only force that can redeem the world, is spiritual in its essence. It is not the guns that will regenerate, nor powder nor shot nor bayonet, nor even the men who fight, but the eternal life principles which lie behind and beneath.

Germany represents autocracy, with all its horrid implications. So does Austria. So does Bulgaria. So does Turkey. "Birds of a feather flock together." These four nations are well matched. They have abundantly proved their championship of a coarse, inferior, and brutal type of things. They stand for greed and every form of immorality.

America represents democracy, with all that great word implies. The Allies, by whose side we fight, represent, in varying degrees, the same vital faith. These free peoples do not love war. They did not invite war. They believe that war is "a superfluous survival of savagery." But the enemy declared war, and waged war in swift and fearful fashion, exercising the most merciless methods. Civilization was threatened. There was only one recourse. The fierceness of the lion can only be met by lionlike fierceness.

So, three years later, after much yawning, and rubbing of eyes, and hesitation, and debate, we also took up arms. And now our soul is in it. To-day we say: "America must be saved. Honor must be saved. Civilization must be saved. Therefore we must fight." We are fully awake; we will not sleep again. The genius of American man-

hood will not suffer us to fall again into slumber.

That Men May Stand Erect

II. *We Battle for the Human Race; that Men may Stand Erect.* There are two chief theories of the State, that of the Kaiser and that of Christ; that of Might and that of Right. Under the Kaiser men become pawns, puppets, underlings. Under Christ men learn self-respect, self-mastery, and self-expression.

Men do not walk erect to-day in Belgium, Servia, Russia. The yoke of Germany bows them down. Germany is not content to conquer; she enslaves. She is waging war at the expense of her subject-territories. Such exploitation is demoralizing, degenerative, dehumanizing. Germany has degraded her captives, insulted neutrals, dishonored her own name. The German was never a gentleman; he has ceased to be an honest man.

American manhood uttered its magnificent protest in the declaration of war, on April 6, 1917. This was its ultimate word to the Germans: "Thou shalt not strike below the belt. Thou shalt not play the sneak and spy in our free land. Thou shalt not violate thy sworn word. Thou shalt not act the bully

amongst the little nations. Thou shalt not stain and sully womanhood and childhood. Our cause is sacred. Our flag is the challenge. Its stripes will punish, and its stars will light the way to victory and peace."

Men no longer walk erect, nor women sing, nor children laugh where the German scourge has passed. These are the indictments against the Kaiser and his country. These are the ten commandments which the armies of desolation have rigorously obeyed: "Thou shalt rob, plunder, pillage, loot without limit and without reason. Thou shalt burn or destroy homes, schools, the temples of religion, whole villages and towns without need and without mercy. Thou shalt murder innocent civilians. Thou shalt violate women and young girls. Thou shalt tease, torture, and crucify little children. Thou shalt bomb open towns. Thou shalt disregard all rights of neutrals. Thou shalt treat solemn treaties as useless scraps of paper. Thou shalt kill the wounded on the field of battle. Thou shalt, as often as seems wise, use civilians, and especially women, as shields. It is better that they should perish than that brave soldiers of the Fatherland should die." In fighting such fiendish practices as these, America seeks to rebuild the moral order of the world.

For the Soul's Chance

III. *We Battle for the Human Race; that the Soul may have its Great Chance.* The imperial dignity of the human soul is established once and forever by Jesus Christ. The Kaiser talks a great deal about "our good old German God." This ancient deity is Thor, not the heavenly Father. But the Kaiser never speaks of Jesus. Why? He is afraid of him. Jesus would face him with the searching question, "What shall it profit a man, if he shall gain the whole world, and lose his own soul?"

The primary fault with Germany is a deep fault of the soul. Capacity for the spiritual has become atrophied. Spiritual values, personal values, have been eliminated. Fogs have hidden the high summits. The immortal impulse has failed.

A keen critic said, some twenty years ago, "The Teuton, of all men, most requires the Christian ethic to correct and modify something science-ridden, overbearing and unhumorous in his soul." That is a fundamental trouble. The German soul does not function freely or normally. The Inner Light has failed. "Where there is no vision the people perish."

Some decadent fiction-writers glorify their

rather salacious heroes as "red-blooded," "primitive men," "strong men of elemental impulse." As a matter of fact, they are purple-blooded rather than red; they are lustful rather than lusty; they are fast followers after vicious pleasures. Of just such a type is the modern German soldier. For him gentleness is weakness. He harks back to the brutal instead of struggling forward toward the spiritual. Preachers and professors, as well as military leaders, storm in his ears the battle-hymn of hate.

Doctor Flexner's work on "Prostitution in Europe," written before the war, is not a sensational treatise. It is a careful scientific statement, based on elaborate investigations, and published under the auspices of the Rockefeller Foundation. In this book the author asserts that in Germany the marriage tie is everywhere habitually and flagrantly disregarded; that woman is virtually, ethically, a slave; and that "male chastity is unknown."

Germany, impure and sensualized, lost her soul. Now, shall this soulless autocracy despoil the soul and corrupt the life of the whole world? America answers, "It shall not be!" But we must make haste. Thank God, we are rapidly reaching the plane of absolute unity and unquenchable purpose.

Be it ours to save the soul of the world from the Christless tyranny of an insufferable egoism and degeneracy.

This war is becoming more and more definitely a grand campaign for righteousness. The crusades of the earlier centuries were undertaken to recover the tomb of the dead Christ, the Holy Sepulcher. The present war is fast developing into a chivalrous crusade of the freedom-loving peoples, to recover the power of the living Christ and restore it to the world.

To Glorify God

IV. *We Battle for the Human Race; that God may be Glorified.* God will be glorified. He will cause the wrath of men to praise him. His will is to be done on earth. Christ did not die in vain. His passion and his resurrection are to be potent, all-powerful factors in the new world of the future. God reigns; the blessed Christ still lives; brutality and blasphemy will be beaten to their knees.

Through trial and tragedy we shall come to know God better, and to interpret him more perfectly. To-day we are thinking more deeply. Shallow indeed is that mind that has not been quickened into some mea-

sure of serious reflection by the facts and events of the past four years. We are also feeling more tenderly. Many people, who had almost forgotten how to feel for others, who were enwrapped with business or social cares, or personal ambitions, have found their hearts throbbing in sympathy with the abused and outraged peoples of Armenia, Belgium, Poland. We are also praying more earnestly. Were ever more pure or passionate prayers uttered by human lips than those which are being breathed day by day by Christian mothers and fathers for their boys at the front? They are *real* prayers.

Major Marlett, of the British army, said recently to a friend in Boston: "The religion of the trenches is different from that of the churches. The boys pray less than they did at home, yet they pray more. They may not kneel down and say prayers, but they are praying all the time. For myself, it seems as though I never knew what prayer was until I got into the front line in Flanders."

We are fighting five foes, though we have not declared war in formal terms against them all. They are Germany, Austria, Bulgaria, Turkey, and the devil and all his hosts. God will surely bring to naught all their counsels. God created all things. He is

back of all things. He will subdue unrighteousness. "He will reign until all his enemies are put under his feet."

To a living faith in God America is summoned. If we would fight for God we must come quickly to the place of definite personal service for God and man. This is a Holy War. Our watchwords are Righteousness, Justice, Democracy. Our nation is setting itself sternly and stedfastly to the full achievement of the ideals embodied in these words. We are coming, gradually but unerringly, to the attainment of a pure spirit of large and loyal devotion.

The church is called to a new vision and a new responsibility. To her the appeal comes, "Who then is willing to consecrate his service this day unto the Lord?" The church is at a supreme crisis. She must give a whole-hearted and ready response, or she will miss her chance and lose her grip. Her response should be that of Israel of old, "With perfect heart they offered willingly."

RALLYING TO THE STANDARDS

GUY C. LAMSON, D. D.

General Secretary, The American Baptist Publication Society
February, 1917-May, 1918

"In the name of our God we will set up our banners."—Psalm 20 : 5.

RALLYING TO THE STANDARDS

"In the name of our God we will set up our banners."

That is expressive of our spirit. This must continue to be the basic aim in our struggle, to honor God and to establish his truth in the world. True patriotism and religion go together. There can be no patriotism that does not have its roots in religion, and there is no religion that does not express itself in the most intense patriotism. The great aims of the nation are founded on the word and in the will of God.

We are living in grand and awful times. Such things as our fathers never saw we see; and such things as we never dreamed of seeing have become most familiar. These are times that try men's souls. But more than that, they try all that is dear to the soul. Superstructures upon which years of thought and anxious labor have been spent are being swept away, while others are being shaken to their very foundations. We are

discovering now what is false and what is real; what is evanescent and what is worth while.

I. The Challenge to the Church

Among other things, religion is being put to the test and the Christian church must show now, not only for this age, but for all the ages to come, whether it is worth while; whether, after all, it has any real or vital place in the world. For men are saying that Christianity has failed, that the church of Christ has broken down, and nothing that we can say is sufficient to change their views. There came a time when our government was compelled to leave off saying, when it had to act. So for ourselves we can no longer persuade men by our talk; we must act.

Everywhere men are mobilizing. The government has called vast numbers, and they are responding to the nation's call. Business is mobilizing. Every resource is being pledged without reservation in order that the nation's need may be adequately met. And the church must mobilize. Baptists must mobilize, not alone for the sake of the nation, but for our own sakes and for the weal of the world.

We have been playing at our religious duties. Every church of which I ever heard is burdened with men and women on its roll who are of no help—who never lift a pound, who bear no part in its life. We can have that no more. We challenge every Baptist now to lay his all on the altar of Christ; all his substance, all his might, all his opportunity. We must seek out the last man or woman on our rolls, and either get him to work or get him to leave. If any who are members of the church are unwilling to give themselves and their substance unreservedly, now is the time to quit. Let us not go on farther only to learn in bitter failure and disaster that we had no right to count on all. Why then do we mobilize?

II. The Church's Opportunity

We mobilize that we may give to the world a fresh and new interpretation of Christian truth. We are interpreters of the truth. This is one of the things men have a right to expect from the church—that it shall make truth known. Truth has no value unless it be understood. It does not depend for its verity upon men's acceptance of it; but men cannot be expected to act unless

they understand. Of what value to an Italian would be a warning explanation printed in Polish? We must make the truth of God plain. We are all teachers. We have been covering up the truth of God with a lot of ecclesiastical verbiage that never did any one any good and never got us anywhere. Too frequently we have given over our divine opportunity to proclaim truth to a foolish desire to tickle the fancy and to amuse. Now men want to know what truth is, what it can do, what we mean by it. We go out and say to the mature man, "You must be born again." We say to the business man who has lived out the best part of a noble and successful life, "Except you become as a little child you cannot enter the kingdom of heaven." He wants to know what we mean. We cannot explain it, but we can show it in life.

We Baptists have a truth for the world. The world has been beset behind and before by half statements of the truth. It may be that to a starving man a half loaf is better than no loaf at all, but it is never true that a half truth is better than no truth at all. When truth is mingled with error its very plausibility deceives. There was never a time when our Baptist conception of the truth was so greatly needed as to-day. But

we must give it, not because it is Baptistic, but because it is truth. Not for a selfish denominational advantage, but for a world's salvation. The time has come once more for doctrinal teaching, the time when the great fundamental doctrines of the Christian church shall be proclaimed afresh.

But beyond all of our proclamation by word of lip, there must be a living proclamation of the truth. Of Jesus it was written, "And the Word became flesh and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father." It is when the word of God, his truth, is translated into life, when it gets up and walks, it is then that men can see it and feel it and believe in it. If we profess the name of Christ, if we belong to him, if we are numbered with his followers, now is the time above all others in the world's history when we are called to be interpreters of his truth. We are to remember that "the vertical power of religion in the heart is the truest measure of its horizontal power in the world."

Again, we are called upon to mobilize that we may set up right standards of life. I am thinking primarily of right social standards. This world has been and is being divided into classes. It is the method of the

world so to divide mankind. Men are divided according to substance, and are called rich or poor. They are divided on the basis of occupation, so that they are capitalists or laboring men. They are divided on the basis of who their fathers were, so that they are aristocrats or plebeians. They are divided on the basis of educational opportunity, so that they are cultured or ignorant. They are divided on the basis of their social surroundings and opportunities, and often without a basis of fact are classed as good or bad.

We may shut our eyes and dream as we will, but the great contest that is now being waged, and which threatens to engulf the whole world, is at bottom a mighty struggle to do away with all class distinctions and to establish a true brotherhood in the world. The contest is not new. Even in New Testament times Demetrius organized a labor union and a great riot because some one was hurting the silversmith's business. And James was moved to warn the early Christians against special favors being shown to the man so prosperous materially that he could come to church in fine clothing, wearing a gold ring on his finger.

We want this horrible war to come to an end. But though it cost millions of men, please God it shall never end until in all

parts of God's dominion we have established the true conception of Christian brotherhood.

III. The Tasks of the Hour

We need to set ourselves resolutely to the task of establishing the reign of brotherhood in the world. We must learn ourselves to judge men, not on the basis of who their fathers were, but on the basis of what they are, and to give to each man that measure of right and liberty that is his due.

Again, we mobilize to alleviate sorrow and suffering wherever found. What an awful responsibility that is! How our hearts leap to the great Red Cross appeal. And then they tell us of the Belgians, whose pitiable plight first moved Great Britain from sluggish selfishness—of women torn from their husbands and tortured before their eyes; of Belgian and Polish children by the tens of thousands who wait, dull-eyed and unseeing, while death comes through hunger; of Armenians against whom, please God, the unspeakable Turk now lifts his hand for the last time. But unless we hasten it will be the last time, because there are no more against whom his dripping fist may be lifted. All of these together make the call.

But the call is nearer home than that.

You wonder what you can do, but I warn you that before you are ready there will be need for your ministrations close at hand. Some of you into whose heart the spirit of Christ has come may go afar, and creeping out on the field of battle after the shades of night have fallen, may rescue some poor fellow lying out there in No Man's Land alone, waiting to die. Or, braving shot and shell, you may drive the ambulance over the torn and broken roadway that brings men back to care and to life. It will be glorious to do any of these things. But over this broad land of ours, in the days immediately ahead, there will sweep a wail like the wail of the Egyptians on the night when the firstborn was slain. Some will sorrow, not as those who have no hope. But others will be utterly undone. These are they who are without God in the world. They make your field, and what you do will determine for many for all time whether Christ is real, whether there be any such thing as the spirit of Christ in the world, while he himself will declare, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

We summon you to mobilize for that—to share your strength and your substance with those agencies of mercy that make for the

alleviation of suffering and sorrow everywhere. We must support the Red Cross; we must enlist our churches and schools and societies now. And then we must take it upon ourselves in the spirit of Christ to minister to those among us who will be cast down and bereft. Oh, the field for helpful activity was never so large. This is the grandest opportunity. I would rather be alive to-day and do some humble service for men, and play some inconspicuous part in my country's progress than have been any man in all the resplendent past.

Finally, I summon you to mobilize for distinctive Christian service. We must win this world for Christ. This is our great task. There is danger lest we forget this. But this war must not come to an end until we have given to Christ that which he first purchased with his own blood. We must first give to Germany a new interpretation of God. He is not the God whom they appropriate so recklessly, familiarly referring to him as "Our good old German God"; not the God whom the ancient Hebrews thought they knew. He is not the Jehovah God—a god of war and might and wrath. The God whom we know, and by whose mighty power we are going to win this war, is in Christ reconciling this world unto him-

self. Germany must get that. Our armies—and God be praised that tens of thousands who do not name the Name are being used in his cause—our armies must drive that in if need be. We must make Christ and the spirit of Christ known to our enemies that his name may be honored and glorified.

I hesitate to assume the rôle of the prophet. I do not declare it, but stranger things have happened than that this war should suddenly take a new turn, and our principal enemies of to-day become our allies in bringing the war to its end.

Most students of religious matters are agreed that some day the legions of the Son of Man and the hosts of Mahomet will struggle for the mastery of the world. When that struggle comes all warfare that has thus far been experienced will fade into insignificance in comparison. Political supremacy is nothing. Commercial supremacy is nothing. Ascendency in the realm of the soul is everything. The Kaiser can never rule the world. Britain will never rule the world. The United States will never rule the world. The world must have one master, either Christ or Mahomet. There can be no question of quarter—either the Cross or the Crescent will be the world's sign.

Let us then keep this to the front. We

fight for God. We must conquer because we are on his side. And when men query, Why are we in this struggle, why should we interfere? let this be our answer: We have mobilized, every man in his place, in order that we may give to this world a fresh and true interpretation of the truth of God; in order that we may set up a right standard of brotherhood; in order that we may minister to the sorrows of the suffering everywhere; and, finally, that we may win this world for Christ. We have no fear as to the outcome. Our all is here, and we fight with him, and for him who is the Lord of lords and the King of kings.

THE CHIVALRY OF SERVICE

CARTER HELM JONES, D. D.
Minister, The First Baptist Church in Philadelphia

"And I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then I said, Here am I, send me."—Isaiah 6 : 8.

"Watch ye, stand fast in the faith, quit you like men, be strong."—1 Corinthians 16 : 13.

THE CHIVALRY OF SERVICE

Chivalry is more than a medieval memory of clash of tourney and press of knights. The spirit of Arthur's "table round," the quest of the Holy Grail, the genius of the Crusades, all have their rebirth in the knighthood of to-day. For us chivalry is the personal response to the call of the highest, and the chivalry of service is the translation of radiant ideals into worthy deeds.

I shall speak of the Cause, the Conflict, the Call, the Comradeship, the Challenge, and the Captain.

What is this

CAUSE

which has led our peace-loving nation into war? May I state it in the words of three great men? Washington appealed to heaven, and these are his words:

> That the happiness of the people of these States, under the auspices of liberty, may be made complete, by so careful a preservation and so prudent a use of this blessing (the liberties guaranteed by the Constitution) as will acquire to them the glory of recommending it to the applause, the affection, and the adoption of every nation which is yet a stranger to it.

Wonderful words! An experiment in government. An experiment in love. That challenge which every adventure of faith makes, a challenge to the attention, a challenge to the admiration, a challenge to adoption by the nations of the world. Isn't it audacious and yet magnificent? A man standing with a handful of people, representing thirteen loosely coordinated colonies; a nation in its birth throes, calls across the waters to the world: "Look! This is what your fathers have dreamed of, this is what your mothers have wept for, this is what your philosophers and political doctrinaires have longed for. We will make it good in achievement as we have made it beautiful in promise."

The second—Lincoln in his immortal words, half appeal to the people, half prayer to Almighty God, heartened for fresh effort the struggling nation—you will recognize these words:

> It is rather for us to be dedicated to the great task remaining before us—that from these honored dead we take increased devotion to that cause for which they gave the last full measure of devotion—that we here highly resolve that these dead shall not have died in vain, that this nation, under God, shall have a new birth of freedom, and that government of the people, by the people, for the people, shall not perish from the earth.

The smoke of Gettysburg has long cleared away; the high tide of Southern valor that made a new record in the annals of the world's heroism is marked no longer with sectionalism or stigmatized with injustice, but has been proudly recognized as a memorial, as a waymark of American manhood struggling for what it thought was right. The shadows have fallen away, the prejudices have dropped, and there looms large, not the president of a federal government alone, not the hero and pride of a section alone, but a great-hearted, wonderful man, who bowed before Almighty God that day and almost with prescient fingers pulled aside the curtains of to-morrow and looked upon the future destiny of the nation he loved so dearly, and from which he was soon to step aside in the shadows of an ineffable tragedy.

The third—Woodrow Wilson, worthy of this great fellowship. In that recent hour upon which focused the thought of the whole world, he was speaking as a prophet, speaking for God to his people, speaking through his people for America to humanity, and gathering up in tense fingers the great lines of political philosophy of all time and interpreting the truth to generations unborn. Listen to these words in his epochal message to Congress:

The right is more precious than peace, and we shall fight for the things which we have always carried nearest our hearts: for democracy, for the right of those who submit to authority to have a voice in their own governments, for the rights and liberties of small nations, for a universal dominion of right by such a concert of free peoples as shall bring peace and safety to all nations and make the world itself at last free. To such a task we can dedicate our lives and our fortunes, everything that we are and everything that we have, with the pride of those who know that the day has come when America is privileged to spend her blood and her might for the principles that gave her birth and happiness and the peace which she has treasured. God helping her, she can do no other.

These three great utterances ring with a common note. It vibrates through twelve decades of the nation's life—the indefeasible right of human liberty.

This is why you go, my dear boys. God bless you. It is for the defense of such principles. It is for the promulgation, the proclamation of the gospel of such everlasting truth. It is for the maintenance of such national sacredness in international atmosphere. I want to add another word to the preciousness of this ideal. Because—hear me, men—it is an ideal for which we are fighting. We are not fighting because they sank a ship which bore some freight and caused a loss of money. We are not even

fighting because a ship went down in which some ill-fated Americans were so unfortunate as to be traveling. We are fighting because when Belgium was invaded America was invaded; when Belgium was raped then the virtue at the heart of our republic was violated; and when those treaties that had become the sacred words of faith between nations were violated by the Prussian military system then no international treaty was safe. Out of this war there has loomed a great personality. I bow my head in unaffected reverence before a Roman Catholic prelate. I do this gladly in what is called a Protestant pulpit. Cardinal Mercier has won for himself a place among the immortals, not because he is a cardinal, but because he is a man. As an article in the *Outlook* says:

> Against the lurid and awful background of conquered Belgium, one figure stands out in sharp silhouette, a personality that has succeeded in dominating the chaos of events. . . Cardinal Mercier is nearer the heart of Belgium than any one else, because no one knows so well what she has suffered, and no one else has seen so clearly all her moral grandeur. He has been all things to all men—the embodiment of patriotism and courage.

This is one of the beauties that is being painted by God's own hand upon the awful

shadow of this dreadful war—that men are coming into a nobler unity, into a finer conformity, unto a more gracious brotherhood, and we are not asking what churches they belong to, we are asking the fiber of their manhood, the quality of their ideals, and the strength of their stabilities. Cardinal Mercier says this, soldiers:

> A just war has austere beauty. It brings out the disinterested enthusiasm of the whole people, which gives, or is prepared to give, its most precious possession, even life itself, for the defense and vindication of things which cannot be weighed, which cannot be calculated, but which can never be extinguished—justice, honor, peace, liberty!

Are these worth fighting for? Are these worth sacrificing for?

The

CONFLICT

I need not discuss. You know it. It is a conflict in which autocracy is taking its last stand against democracy, in which the "divine right of kings" is not stating itself in the old feudal terms of the baronial Middle Ages, but in which the "divine right of kings" has found a new argument in the philosophic basis of German rationalism. If this were the time and this were the place, I could trace with you how they have taken

that man of gigantic intellect and inexorable logic, Immanuel Kant, and from his principles have developed the doctrine that the individual exists for the State, not the State for the individual. The international conclusion of Prussian logic would be that the world exists for the German state. So when you meet a Prussian militarist you not only meet a man who is a marvelous machine of a soldier, but you meet a man panoplied in one of the most dangerous armors that one can ever wear—that of personal infallibility. God help a man when he meets an infallible man! And so it is that this terrible ambition, like a great upas, has shadowed all the distinct idealism, the critical genius, the artistic bent, the inventive efficiency of a wonderful people. Philosophy, learning, music, literature, science, and invention have all been prostituted and made subservient to an imperial ambition for European and world domination, whose sudden uncovering has been the surprise, the dismay, and the horror of our age. They have kept hid for the last generation inventions which they would not let the rest of the world know existed, and harnessed them to the enginery of this terrible desire and purpose to dominate Europe and then to dominate the whole world. That is the essence of the conflict you face.

Next notice the

CALL.

Isaiah said, "I saw the Lord." God is invisible. By the very nature of his existence, by the very terms of his almightiness and all wisdom he must be invisible; and yet, wonder of wonders, in every age there have been men who have seen God, who have heard God; and the glory of it is that even though your eyes, like mine, are finite; though your senses, like mine, are limited, yet God speaks through men. Your call, I do believe, has come as clearly as the call to patriot, prophet, apostle and martyr, crusader and hero in all the recorded realms and annals of men. God has called you through your country. "Whom shall I send; who will go for us?" You have said: "Here am I; send me." Your cause is sacred because he who calls you is God. I shall not take time, though I am tempted to do so, to go more fully into the conception, that sweeps me sometimes like the conflagration of a burning enthusiasm, of what constitutes a call of duty, but God has called, and as Emerson has so beautifully put it:

> So nigh is grandeur to our dust,
> So near is God to man,
> When Duty whispers low, Thou must,
> The youth replies, I can.

And that is the spirit in which I greet you to-day.

I would suggest in the fourth place the

Comradeship.

O men, this is a wonderful comradeship. When you step forth in this new chivalry of our new day, you come into electric sympathy with the comradeship of the chivalry of all the ages. More than that, you come into direct succession with the splendid comradeship of your forefathers. There sings in your veins the blood that flowed in the patriot veins at Valley Forge and in the glorious battles of 1812, on land and sea; across the burning sands of Mexico, until the Stars and Stripes were planted in the halls of the Montezumas; and then again in the awful conflict when North and South were fighting themselves together, and purifying themselves in the seven heated furnaces of suffering. Yes, you are in the comradeship with Washington and Lafayette, with Decatur and John Paul Jones, with Scott, Taylor, and Jackson; you are in the comradeship of Lincoln and Grant, Sherman and Sheridan, with Robert E. Lee, Stonewall Jackson, and Albert Sidney Johnston. Dewey, Schley, Sampson, and the heroes who made incarna-

dine the soils of the isles over the sea are your brothers in arms. You are also in comradeship with those who are watching for you, perhaps across the water, over whom flies the Union Jack, and the lilies of France, and the flag of brave little Belgium, and the flag of the scions of the Cæsars, and the flag of that strange mystic giant republic which has almost like Minerva from the head of Jove sprung full-armed into the international arena of modern history—New Russia. But your comradeship is higher than that. Yours too is the comradeship celestial. You are coming in touch with the chivalry of faith, you are coming in touch with the knighthood of God. God himself is in you and shall be with you.

Notice the

CHALLENGE

made by this chivalry of service.

It is a challenge to courage. There never was a time when war made a fiercer demand upon real courage than to-day. I shall not depict its horrors. You would not mind it, but some who sit near you might. Ah, there was a time when men went forth to meet men; when men could look their foes in the eye. Sometimes, as on the splendid fields of medieval chivalry when knighthood was in

flower, whole armies would stop that two men-at-arms or two knights might do their high devoir according to the stainless annals and laws of tourney. There was a time even in our day when men knew that when they fought they were fighting men worthy of their steel. The tragedy of the war of to-day is that you are fighting foes who have discredited all of the modern amendments to ancient warfare, and have reverted to a savagery undreamed of in military annals, unsuspected in the bitterest moments of racial rancor. You are fighting foes who may be miles above you in the air, who may be fathoms beneath you in the sea. You are fighting foes who may be miles away from you. You are fighting science; you are fighting the enginery of a diabolism born in hell and translated in infernal terms in modern warfare. Strong words! I wish I knew the English language enough to make them stronger. It is a call to courage.

I do not fear that you will fear. I am not afraid that our boys will be false to all the glory of their fathers. I am not afraid that the spirit of Valley Forge and Gettysburg, of Chancellorsville and Chickamauga will fail you. I am not afraid that you will falter before mortal man. I am asking you that you will have that fine courage which knows

how to wait, that fine courage which is patient, that fine courage which knows how to suffer. It would never enter my dreams to think that you would ever be laggards when the order to charge comes, but oh, I pray that God will make you brave to wait until that order comes.

I call you also to a courage that shall withstand an enemy worse than Prussianism has ever put into the field. There is an insidious, deadly immorality, a fatal foe to purity, truth, manhood, and right more horrible than Mars has ever yet been able to make swim the sea, ride the air, or run upon the land. I call you to that life of purity which shall make you unashamed and unafraid always, as you are to-day, to look mother and sister, wife or sweetheart in the face. We are praying that God will bring you back to us when you go, and we are praying that God will bring you back sweet and clean and pure and true-hearted. You will keep tryst with Old Glory; we are not afraid of that. You will keep tryst with all the loftiest traditions that blazon the annals of our country with an imperishable light. You will keep tryst also with that sweetness, simplicity, and purity which came with you from the time when your mother rocked your cradle in the golden gloaming and mingled

the " name which is above every name " with the lullabies which hushed you to your rosy rest. Have courage, be strong!

And the last word is your

CAPTAIN.

Moses had gone and Joshua stood with the host of Israel on the eve of battle. Joshua rose that morning and saw before him a man standing with a naked sword, and instantly the doughty-hearted old hero went toward him and said, " Art thou with us or for our adversaries? " And he said: " I am the captain of the hosts of the Lord, thy God. Take off thy shoes. The ground upon which thou dost stand is holy ground." The captain of the hosts of the Lord! Ah, the writer of the Hebrews, harking back to that moment, and thinking of that Presence which moved unhasting and unlagging down the long corridors of the ages, referred to him as the " Captain of our salvation." His name is Immanuel, and Immanuel means " God with us." O men, be true to the Captain of your salvation. His is the invisible presence which will stand by your side and walk with you on the weary march. His is the invisible presence that will nerve you with strength and give you grace in the moments when pa-

tience almost gives way. His is the melody that will flood your souls with song in the nights when you may be lonely-hearted, thinking of the old home and the loved ones, perhaps across the sea. His is the presence that will go with you when the hail of lead and the maelstrom of destruction breaks upon you. He, if need be, will walk with you "through the valley of the shadow of death," his rod and staff sustaining you.

And more than that—because God in Christ is the Captain of your salvation, you are sure of victory. He has never been conquered. Death smote him on Calvary, but death could not hold him. He rose triumphant. He has marched down the ages, the preceding Christ, leading all the centuries, and he is marching before the nations that stand for truth and freedom in this war, and he will lead us out into that glory of democracy where monarchies have crumbled and crowns dissolved to dust, and where the eternal brotherhood of man will realize itself in the beauty of the eternal fatherhood of God. He is the Captain of your salvation.

Oh, may I ask that each of you will wear Jesus Christ in the inner soul of you. Trust him. Talk to him. Not in the formal language you may have heard others use, but each in his own tongue.

Speak to him, thou, for he hears thee,
And spirit with spirit can meet;
Closer is he than breathing,
Nearer than hands and feet.

So to-day, greeting you in this fashion in behalf not only of this dear church, but of all of the churches that may be represented in the faith which you have, or the faith of your loved ones, I say, Go forth, and God go with you. This church and all the churches will go with you as far as they may with love and prayer, fair prophecies, and bright hopes. In spirit fellowship we will hover around you, and strengthen you. Eagerly we will wait until you come back with shouts of victory and the glory of duty well done.

After my father's death I found in his army diary this quotation:

I will go forth 'mong men, not mailed in scorn, but in the quiet armor of a good intent. Great deeds are before me. But whether crowned or crownless when I fall, it matters not, so God's will be done.

LIGHT IN THE DARKNESS

ROBERT GORDON, D. D.
Minister, The First Baptist Church in Topeka

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"The light shineth in darkness; and the darkness comprehended it not."—John 1 : 5.

LIGHT IN THE DARKNESS

"The light shineth in darkness; and the darkness comprehended it not." Disciples walked with Him unaware of his identity. To many he is still the unrecognized Christ. We may think so much of things, verbal and ceremonial, that we fail to perceive the spirit of Jesus shining through the deep realities of life.

That reminder is timely and important, but it is not exactly what John is here saying. The word "comprehended" should be translated "overpowered." It represents a "coming upon" and "seizing" (as in Mark 9 : 18), or the grasping of a prize (as in Rom. 9 : 30). So Weymouth is right. This is what our text says, and how we need its assurance to-day—"The Light shines in the darkness, and the darkness has not overpowered it."

What had the apostle in mind? These words beautifully tell the Christmas story. Through all the long dark night of years had he not been the light of truth, conscience, hope—lighting every man coming into the

world? How that light was assailed. How often the darkness seemed to have triumphed. The faithful hoped against hope, and many despaired. But at last aged Simeon actually held the "Holy Child" in his arms. With what joy he could have used these words, "The Light shines in the darkness, and the darkness has not overpowered it."

This verse describes the life of Jesus. The Gospel of John seems written to set forth the stern conflict waged between the Darkness and the Light. "He came to his own" and his "ain folk" rejected him. His home town turned against him. His church cast him out. His countrymen led him outside the city gate to a hill called Calvary. The sun refused to shine. Was there ever darker day? Yet from that cross, from out that central gloom, streams the brighest hopes of men. "The Light shines in the darkness, and the darkness has not overpowered it."

Could that be said of Jesus' "kingdom"? What was there upon which to build expectations for the centuries? After three years of intimate fellowship with "Incarnate Love," Judas betrayed him, Peter denied him, and all "fled." But Pentecost followed Calvary, and the Acts of the Apostles is an unfinished volume. In the catacombs of

Rome, the monasteries of the Middle Ages, the mines of England, and upon a blue banner on a Scottish moor his triumphs are recorded. When Latimer was burned this scripture might have been repeated. Across the centuries we may write our text, "The Light shines in the darkness, and the darkness has not overpowered it."

But what of our own time? This is one of the darkest days in human history. Thank God we are not asked to deceive ourselves about that. We want no opium comfort. Give us the facts. The other day I found one of our deacons reading "The Light of the World," by Robert Speer. He was greatly depressed. "Think," said he, "of those millions upon millions of Buddhists, Mohammedans, Confucianists! Think of the density of that superstition, ignorance, and sin! Can those false religions ever be overthrown? Can those hosts ever be reached?" Well, look at the Philippines. It is only about twelve years since the evangelical union divided the islands. To-day we have one hundred and sixty evangelical missionaries and many native workers. There are two hundred young men in mission schools preparing for Christian work. We have six schools for girls, four boarding-schools for boys, six printing-plants,

two Protestant hospitals, twenty dispensaries, 75,000 members of evangelical churches, and as many more adherents. Twenty years ago it was a crime to own a Bible in the Philippines, but last year over 100,000 copies were distributed there. Africa we know as the Dark Continent, but talk to Doctor Clark about the Congo, and he will tell you what workers from any pagan land will say, "The Light shines in the darkness, and the darkness has not overpowered it."

What of our own country? It would be easy to paint a gloomy picture. There is no lack of dismal data. And there never was a time of such uncertainty and anxiety. What will the coming months bring? Gain or loss, life or death? Millions are in grief. The days are dark. Nevertheless, our great Christian President states a wonderful fact when he says, "A new light shines about us."

That is true in the church. Dr. J. Wilbur Chapman reports he has never seen so many ministers and laymen on their knees in earnest prayer as during a recent journey across America. We are seeing our need of Christ as never before. All else has failed, and men are asking, "To whom else can we go?" Never have men more earnestly given them-

selves in service or more freely given their money than at this hour.

Business is speaking a new language. Of course we have the profiteer and the exploiter. But they never looked more repulsive than in the light of to-day. The uppermost question of many is, "Where and how can I best serve?" There are business men refusing to profit by war. At a convention of farm-implement dealers the other day we heard the representative of manufacturers instruct merchants how to avoid sales. They are showing farmers how old machines can be made serviceable for another season. At a direct loss to themselves they are seeking to serve the general good.

The attitude of the government is more Christian. For example, taxation used to put the whole burden upon the poor. The rich man might ride out on an Arabian steed followed by a pack of costly hounds all untaxed, but the poor man's work ox was not overlooked. To-day the tendency in Britain and America is to remember that "the strong should bear the burdens of the weak." In regard to woman's rights, child labor, old-age pensions, and all those calls for social justice the trend is in the right direction. Nowhere has there been more daring advance, and for nothing have we more occa-

sion for thanksgiving to God than for the changed government attitude toward vice. Do you realize what has happened? Since time began all governments, not excepting our own, have looked upon this evil as deplorable but necessary. To-day our officials are saying vice is not to be segregated or repressed, but exterminated. The cleanest spots in America are our camps. "A new light shines about us" here.

But is there any light at all in Europe? Who could exaggerate the desolation and distress of those war-wasted lands? Into that seething caldron is being flung all humanity holds dear. And still the conflagration rages on. What wonder many have lost heart and hope? Many are asking:

> Has evil won, in the awful feud
> Of ages with the throne?
> Does evil stand on the neck of good
> And rule the world alone?

And the answer is coming back:

> There is no good, there is no God,
> And faith is a horrid cheat
> That bares the back for the devil's rod,
> And scatters thorns for the feet.

The great Avenger has seemed careless and unconcerned. Truth does seem to be on the

scaffold and evil on the throne. But again it may be said:

> That scaffold sways the future, and, behind the dim unknown,
> Standeth God within the shadow, keeping watch above his own.

We know the power and malefic purpose of Prussianism. But the conscience of mankind has risen in protest. Millions have given all, and millions more are ready to die that liberty may live and that war may be done away. Treaties have become scraps of paper; the Hague Palace seems a monumental mockery; peace societies, leagues commercial, educational, socialistic—all have been in vain. The church itself has been impotent. Yes; but standing amid the awful ruins we may thankfully repeat this scripture, "The Light shines in the darkness, and the darkness has not overpowered it."

Never was there such ground for hope as at this hour. "How long, O Lord, how long?" has been the cry of war-weary peoples through the ages. At last that prayer receives such answer as never heretofore. At last the prophet's vision and the psalmist's hope have found expression in the solemn prose of governmental proclamations. Read again that noblest declaration of war ever

published. "We fight," our President declares, "for a universal dominion of right by such a concert of free peoples as shall bring peace and safety to all nations, and make the world itself at last free." It is no light thing that these high aims have been endorsed by our allies. Great statesmen and thinkers—Lord Bryce, Sir Edward Grey, Lord Asquith, Mr. Taft, President Lowell, Hamilton Holt, and many others—are striving for the same great end, "a league of nations—a joint guaranty of peace on the part of the great nations of the world." As Lloyd George says, "We are laying the foundations of a new world." The undertaking is stupendous. There are mountains of difficulties in the way; but have we not read of a power by which mountains may be removed? How can one who believes in God, the Father Almighty, be hopeless or cynical?

Refuse to be discouraged by German generals and others, who tell us nations will always fight because they always have. That reasoning forbids all progress. Ships never sailed over the clouds nor under the sea, therefore Zeppelins and submarines are impossible. For ages strong drink has sent men staggering. Why discuss prohibition? Subsequent achievement often makes *a-priori*

reasoning look ridiculous. Edmund Burke thought slavery an incurable evil. Learned economists declared its necessity. Preachers defended the system. George Whitfield owned slaves. Nevertheless, Lincoln's Emancipation Proclamation shines on the pages of history. In Edinburgh I have seen the place where those suspected of being witches were thrown into the water. If they sank they were not witches but were allowed to drown. If they floated they were witches, and were taken to the stake and there set ablaze. We have gone a long way since then. As trial by torture and dueling have gone, so war will go. Models of the present monstrous war enginery will yet be housed in museums with the dodo and the mastodon to be examined by youths who will find it hard to believe there ever was such a condition as now exists.

It would be easy to find poet and prophet to confirm our hopes, but to-day I prefer to turn to that substantial, matter-of-fact journal, *The Scientific American.* There has been wide-spread belief that the fields of Europe have been so shell-torn that not for decades, and perhaps never again, will they witness the toil and fruitage of seed-time and harvest. *The Scientific American* says an American agricultural expert, after investi-

gation, reports that what has happened is positively beneficial. On the battle-fields of last year he saw petunias, snap-dragons, and nasturtiums flowering as he had rarely seen them under the hands of a gardener. He walked through patches of "volunteer" oats, wheat, and barley that would have dwarfed the carefully tended crops of three years before. And once, growing from the bottom of a "Jack Johnson" shell-hole, he saw a towering clump of Indian corn.

Blossoming battle-fields! "The valley of humiliation" wrote Bunyan, "is the most fruitful valley crow ever flew over." There is nothing in human experience and nothing in Scripture to justify the pessimistic prediction that all things are bound to go from bad to worse. The whole Bible seems written to overthrow despondency and to arouse hope. "The wilderness shall be glad, and the desert shall rejoice." "Say to them that are of a fearful heart, Be strong, fear not, behold your God." Amid the sacrifices and sorrows of this awful hour, let us thank God we have this comforting assurance, "The Light shines in the darkness, and the darkness has not overpowered it."

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